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Catalogue of the Teachers and Pupils
of Punahou School and Oahu College

1862

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CATALOGUE
OF THE
TEACHERS AND PUPILS
OF
Punahou School and Oahu College,
FOR TWENTY-FIVE YEARS,
ENDING 1866.
WITH AN ACCOUNT OF
THE QUARTER CENTURY CELEBRATION,
HELD AT PUNAHOU JUNE 15TH, 1866.

HONOLULU:
PRINTED BY HENRY M. WHITNEY.
1866.

Educ 1719, 717, 11



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HELD AT PUNAHOU JUNE 15TH, 1866.

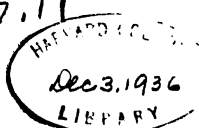
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	{ Professor of Languages	1854-1855
WM. H. RICE,*	Instructor and Secular Superintendent.	1844-1854
J. W. MARSH,*	Instructor.	1852-1853
Rev. EDWARD G. BECKWITH,	President	1854-1859
GEORGE E. BECKWITH,	Professor of Latin	1855-1858
WM. D. ALEXANDER,	{ Professor of Greek	1858-1865
	{ President	1865-
Rev. ELI CORWIN,	Acting President	Sept. 1859-Nov. 1860
Rev. CYRUS T. MILLS,	President	1860-1864
ROBERT C. HASKELL,	Professor of Mathematics	1858-1860
WM. WHITE,	Instructor.	Aug. 1860-Dec. 1860
ALBERT B. LYONS,	Instructor	1861-1862
WM. H. BAILEY,	Instructor	1862-1864
Major A. HASSLOCHER,	Instructor in Music and French.	1860-1863
WM. T. BRIGHAM,	Instructor.	1864-1865
E. P. CHURCH,	Professor of Mathematics and Superintendent. Oct. 1865	
Mrs. EMILY H. DOLE*	. . . . .	1841-1844
Mrs. CHARLOTTE C. DOLE	. . . . .	1844-1855
Mrs. MARY H. RICE	. . . . .	1844-1854
Miss MARCIA M. SMITH	. . . . .	1842-1852
Miss MARY E. GREEN	. . . . .	1852-1853
Miss MARIA M. OGDEN	. . . . .	1854-1859
Mrs. MARIA L. KINNEY	. . . . .	1855-1856
Miss MARIA J. CHAMBERLAIN	. . . . .	1856-1857
Mrs. SUSAN L. MILLS	. . . . .	1860-1864
Miss C. A. BIXBY	. . . . .	1861-1862
Miss HARRIET F. COAN	. . . . .	1862-1866
Mrs. FRANCES A. CHURCH	. . . . .	1865-
Miss EMILY W. ALEXANDER	. . . . .	1864-1865
Miss EMMA L. SMITH	. . . . .	1866-

* Deceased.

ALPHABETICAL LIST OF PUPILS.

WILLIAM DE WITT ALEXANDER.....	1842-48
JAMES MCKINNEY ALEXANDER.....	1842-52
SAMUEL THOMAS ALEXANDER.....	1842-43, 46-54, 55-59
HENRY MARTYN ALEXANDER.....	1849-58, 60-61
MARY JANE ALEXANDER.....	1854-59
ANN ELIZABETH ALEXANDER.....	1856-63
EMILY WHITNEY ALEXANDER.....	1858-64
CHARLES HODGE ALEXANDER.....	1861-64
ELLEN CHARLOTTE ALEXANDER.....	1863-65
LORRIN ANDREWS, JR.*.....	1845-46
ELIZABETH M. (ANDREWS) HARDY.....	1845-46
SARAH (ANDREWS) THURSTON.....	1845-46
ROBERT WILSON ANDREWS.....	1845-46, 48-49
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WILLIAM ANDREWS.....	1855-62
MARY ELLEN ANDREWS.....	1857-63
WILLIAM NEVINS ARMSTRONG.....	1842-49
MARY JANE GRAHAM ARMSTRONG.....	1842-49, 54-56
RICHARD BAXTER ARMSTRONG.....	1842-48, 54-56
SAMUEL CHAPMAN ARMSTRONG.....	1844-48, 50-52, 54-59
CLARISSA HANNAH ARMSTRONG.....	1854-59
ELLEN ELIZA ARMSTRONG.....	1858-63
AMELIA ARMSTRONG.....	1859-64
EDWARD HUBBARD BAILEY.....	1852-54, 55-57
HORATIO BARDWELL BAILEY.....	1856-60
WILLIAM HERVEY BAILEY.....	1853-62
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CHARLES ALDEN BAILEY.....	1862-64
DAVID DWIGHT BALDWIN.....	1844-51
ABIGAIL CHARLOTTE (BALDWIN) ALEXANDER.....	1844-46, 47-49

* Deceased.

CHARLES FOWLER BALDWIN.....	1847-48, 53-55
HENRY PERRINE BALDWIN.....	1847-48, 56-62
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HARRIET MELINDA BALDWIN.....	1861-66
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ELLEN MARRINER BOND.....	1856-57, 61-63
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ELIAS CORNELIUS BOND.....	1861-66
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BENJAMIN DAVIS BOND.....	1865-66
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CECIL BROWN.....	1864-66
MALCOLM BROWN.....	1865-66
JACOB FOSTER BROWN.....	1864-66
SARAH MATTHEWS BROWN.....	1865-66
MARY E. BURBANK.....	1861-63
ALFRED CALDWELL.....	1861-64
HARRY CLAY CALDWELL.....	1862-66
SAMUEL M. CARTER.....	1853-54
ALFRED W. CARTER.....	1853-54
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CATHERINE R. CARTER.....	1859-61
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BRUCE CARTWRIGHT.....	1864-66
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MARY TENNEY (CASTLE) HITCHCOCK.....	1843-44, 45-46, 49-50, 60-62
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GEORGE PARMELEE CASTLE.....	1864-66
MARIA JANE (CHAMBERLAIN) FORBES...	1842-49
MARTHA ANN J. CHAMBERLAIN.....	1842-49

* Deceased.

JAMES PATTON CHAMBERLAIN.....	1842-51
LEVI CHAMBERLAIN.....	1842-53, 54-59
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SAMUEL LATIMER COAN.....	1860-63
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WILLIAM H. DAVIS.....	1862-65
CHARLES HAMMETT DAVIS*.....	1862-65

* Deceased.

MARIA CUSHMAN (DIBBLE) PIERPONT*	1845-48
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MARY CATHARINE (DIMOND) STANGENWALD*	1842-49
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EDWIN HALL DIMOND	1857-62
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HELENA ADELA DUDOIT	1861-63
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JUSTIN EDWARDS EMERSON	1851-61, 62-63
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WILLIAM HOOKER GULICK	1842-53, 54-60

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THEODORE WELD GULICK.....	1842-51, 52-53, 55-57
THOMAS LAFON GULICK.....	1845-46, 48-51, 52-53, 54-60
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CATHERINE VIERA GULICK.....	1864-66
SARAH FRANCES GULICK.....	1865-66
SOPHIA ELIZABETH (HALL) WHITE*	1842-49
CAROLINE ALICE HALL.....	1845-49, 55-56, 58-59
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HARVEY REXFORD HITCHCOCK.....	1842-54, 55-60
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ROBERT L. M. JONES.....	1855-56

* Deceased.

ELIZABETH K. (JUDD) WILDER	1842-43, 44-46
HELEN SEYMOUR JUDD	1842-43, 44-46
CHARLES HASTINGS JUDD	1842-43, 44-49, 54-55
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ALBERT FRANCIS JUDD	1844-49, 54-60
ALLAN WILKES JUDD	1854-59
SYBIL AUGUSTA (JUDD) CARTER	1856-62
JOHN KAAHAHIANU	1865-66
JOSIAS KAAUKAI*	1858-60
WILLIAM A. KAUI*	1858-59
ABRAHAM KAHAI*	1862-65
ENOCH KALAUAO	1863-66
JOHN MAKINI KAPENA	1858-61
CLARENCE KINNEY	1865-66
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JOHN E. LADD	1858-60
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MARY LESLIE	1842-44
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WILLIAM SEABORN LUCE	1862-63
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WILHELMINA MAKEE	1861-62
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DAVID MALEKA	1865-66
DAVID MALO	1863-66

* Deceased.

HENRY R. MACFARLANE.....	1858-60
GEORGE WALTER MACFARLANE.....	1858-60
ALEXANDER MCGUIRE.....	1850-51
CATHERINE MCGUIRE.....	1850-51
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* Deceased.

JULIA MARIA (RICHARDS) BREWER.....	1842-43, 45-46, 47-48
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HERVEY ELY WHITNEY.....	1862-65

* Deceased.

HELEN BROWN WHITNEY	1866
ALFRED WIGHT	1861-64, 65-66
CHARLES HART WILCOX	1850-57
GEORGE NORTON WILCOX	1850-60
EDWARD PAYSON WILCOX	1854-57, 59-61
ALBERT SPENCER WILCOX	1858-62
SAMUEL WHITNEY WILCOX	1861-66
WILLIAM LUTHER WILCOX	1864-66
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HERBERT E. WILCOX	1863-64
HARRIET EMILY WILDER	1859-62
WILLIAM WOND	1854-55
FLORA A. WOOD	1866
FREDERICK W. WUNDENBERG	1864-66
Whole number of pupils	290
Whole number of male pupils	173
Whole number of female pupils	117
Whole number deceased	20

PROCEEDINGS AT THE QUARTER CENTURY CELEBRATION.

At a meeting of the former pupils of Punahou School and Oahu College in June, 1864, arrangements were made for literary exercises to be held before a meeting of the *alumni* the following year. W. D. Alexander, of Oahu College, was elected as the Orator for the occasion, and H. M. Lyman, M. D., of Chicago, Illinois, as the Poet. Dr. Lyman, however, declined to serve in the latter capacity. The meeting also appointed A. F. Judd, Esq., Levi Chamberlain, Esq., and Rev. H. H. Parker, as a Committee of Arrangements with full powers, and instructed said Committee to cause to be prepared a historical essay, embracing historical facts of interest, especially those connected with the early beginnings of the school, to be read on the same occasion. It was afterwards thought best to defer the public meeting to this year, and then to make it a celebration of the twenty-fifth anniversary of the founding of the Punahou School. Accordingly, the necessary arrangements were made, and all who were or had been members of the institution, the Trustees, all donors to the endowment of the College, and the Examining Committee, were invited to be present at the College Hall at half-past seven on Friday evening, the 15th of June, 1866. About one hundred and fifty persons assembled on the occasion, forming a company of which any College might well be proud.

The proceedings were opened by the appointment of Rev. A. O. Forbes as Chairman of the evening.

Prayer was then offered by the Rev. S. C. Damon, Vice-President of the Board of Trustees, and a brief statement was made by A. F. Judd, Esq., in behalf of the Committee, after which President Alexander delivered the following

ADDRESS.

Mr. Chairman, Ladies and Gentlemen :

As a fellow alumnus, I congratulate you this evening, that a quarter of a century has passed away, and has left the school in which we spent

our early days, a chartered institution on a solid basis, and dependent on the charity of no society or individual. It is true that our Alma Mater is still an unpretending academy, and that like the community for which it exists, it is still in its infancy. But let us not forget that Harvard University and Yale College sprang from equally humble beginnings, the first class in the former College consisting, if we may credit Dr. Holmes, of

“Two nephews of the President,
And the Professor's son,
(They turned a little Indian by,
As brown as any bun ;)
O how the Seniors knocked about
That Freshman class of one!”

So too the famous College of New Jersey is said to have grown out of an academy taught in a log cabin. And when we read of the hardships, the thankless toil, the poverty and privations of those who carried on those institutions during the first half century of their existence, we cannot but feel grateful to the kind Providence which has favored us thus far.

We cannot of course exhibit any such record as the ancient schools of Old or New England, nor can we point to long lists of illustrious names, which have become part of the history of their country and the world. Our assembly to-day does not present the imposing and venerable appearance of those that are convened at the anniversaries of Yale and Harvard, nor are many of us yet wearing the crown of silver hair. Even the oldest of us are still in the prime of life, with our life work before us. Yet short and unpretending as has been the history of this institution, we have no reason to be ashamed, nor has it existed a quarter of a century in vain. Well may its friends and supporters say, “Hitherto hath the Lord helped us.” The present seems to be a fitting time to take a brief review of the past history of the College, as well as to glance at its future prospects.

The tract of land known as Kapunahou, “the new spring,” and on which has been founded what we hope will prove to be indeed a “new fountain” of knowledge and pure religion, was given to the Rev. Hiram Bingham by Governor Boki in 1829. Mr. Bingham, even before his departure for the United States in 1840, had observed its remarkable adaptation for the site of a school, and had offered it to the Mission for

that purpose. During the same year the first Board of Trustees was formed, and the following year a row of adobie buildings was erected here, most of which are still in use at the present day. The school was commenced in Honolulu during that year, and July 11th, 1842, a boarding and day school was opened here with thirty-four scholars under the care of Mr. and Mrs. Dole, assisted by Miss Marcia Smith. But I need not dwell on these historical details, as they have been treated of in a historical essay which will be read here this evening.

This school was first called into existence by the wants of the families belonging to the American Mission to these Islands. As the Puritan fathers within ten years after their landing in New England took measures for founding a College, so did their descendants and others unite in planting in these Islands the germ of what will yet grow into a College worthy of the name. During the first period of its history it formed an important part of the Mission establishment, and was made the means of incalculable good. The number of pupils admitted into it during the first thirteen years of its existence as a Mission school was one hundred and twenty-two, many of whom are present here to-day, while some have settled in the United States, or have gone as missionaries into heathen lands.

I am sure that all who belonged to the school during that first period of its history, will pay their tribute of gratitude and respect to the founder of this institution, the ripe scholar, the patient instructor, the Christian gentleman, whose self-sacrificing and unostentatious labors, for our spiritual as well as our mental improvement, we can now appreciate even better than then. Under his administration the school gained the confidence and esteem of its patrons, and his pupils took an honorable stand in the first Colleges of America. This institution itself will be his monument, more durable than brass or granite.

When, however, the Hawaiian nation had arrived in its progress at such a point that it began to take its place as an independent community in its ecclesiastical as well as its political relations, and when those for whose benefit the school had been first established became more closely identified with the nation, it was natural that a change should take place in the character of this institution. It was natural and proper that we should begin to take steps for becoming independent of other

countries in education as well as in other respects, and that this institution, which had been commenced as a private school, should now be placed on a broader and more permanent basis as a *national College*. The far-seeing men who conduct the Missions of the American Board of Commissioners for Foreign Missions clearly perceived that they could not safely withdraw from these Islands, until they should have founded a permanent institution of learning here. In fact, of all that series of measures which began in 1848, and which culminated in the reorganization of the Hawaiian Evangelical churches on an independent basis in 1863, not the least essential was the founding of Oahu College. For it was evident that when the A. B. C. F. M. should have closed its labors on these Islands, the task of carrying on the great work so well begun, of maintaining Christian institutions here, and of evangelizing the vast field to the westward, must be mainly performed by men raised up in the country itself. Now few will be willing to cross oceans for an education, while many will gladly avail themselves of it when brought home to their doors, and pressed upon them. Some of our most efficient pastors and teachers have never been connected with any other literary institution than this. Well said the Earl of Bellamont to the General Court of Massachusetts in 1699, "It is a very great advantage you have above other provinces that your youth are not put to travel for learning, but have the Muses at their doors," and the same might be said to you to-day.

It would be easy to show that even in a pecuniary point of view, a liberal institution of learning is the best investment which any community can make of their surplus funds. Permanent institutions, as has truly been said, give permanence to society on which the value of property depends. The experience of the Western States of America has shown how literary institutions enhance the value of each man's property, how they elevate the character and reputation of a community, and serve to attract a higher class of settlers from abroad. Already this institution has kept and is keeping many valuable citizens in the country, who would otherwise have gone elsewhere to find the means of education for their children. The need of such an institution to develop the mental resources of the country, to give tone to our society, and to harmonize the heterogeneous and discordant elements of which it is com-

posed, has been so ably presented to this community before, that nothing need be added on the subject at this time.

Moved by such considerations as these, eight years after the founding of the school, its Trustees applied to the Hawaiian Government for a charter, which was first granted in 1849. In anticipation, however, of the future wants of the Islands, and for reasons stated before, a new charter, providing for a *College* as well as a preparatory school, was applied for and granted May 23d, 1853. On the 25th of September, 1854, Rev. E. G. Beckwith was formally inducted into the office of President under this new charter. Of his extraordinary gifts as a teacher, and of the impulse which he gave to the cause of education on these Islands, I need not speak to you who knew him so well. Nor do I need to enlarge on the signal ability with which his successor, President Mills, managed the finances of the College, and the improvements which were made in the course of study under his administration. Suffice it to say that by the efforts of these able and devoted men the College has been at last placed on a permanent basis. For the last two years it has not asked any pecuniary aid from the American Board or from any other source.

Here it is proper that I should state the main facts in regard to the endowment. The funds invested on these Islands amount to about \$12,000. Of this amount over \$4,000 have been given by individuals, and the remainder has been derived from the sale of lands given to the College by the Hawaiian Government. In consideration of this grant, the Government has the right to nominate two of the fifteen Trustees, subject, for the first twenty years, to the ratification of the American Board. The amount invested in the United States of America is about \$14,500, besides which \$4,500 more are secured by notes and subscriptions, making the total amount secured in the United States about \$19,000. Of this about \$5,000 were granted by the American Board. The principal donor to the College, and one whose name posterity will "delight to honor," is JAMES HUNNEWELL, Esq., of Boston, who has already given \$3,000 to the College, and subscribed \$3,000 more, to be paid in annual installments. He was the first officer on the brig "Thaddeus," which brought out the first missionaries to these Islands, and afterwards resided here as a merchant, honored and esteemed by all who knew him. He has never forgotten these Islands since, though his many

deeds of benevolence have been done without ostentation, and are known to but few. The Williams family of Norwich and New London have also been munificent benefactors to the College, and the names of A. Kingman, of Nathan Durfee, of William E. Dodge and John Field deserve honorable mention.

By the liberality of these gentlemen, and others, the College has now reached such a point that it may be said to have taken firm root in the country, and to be out of danger. Identified as it is with the nation, it will grow with the growth of this community, and strengthen with its strength. While I am not in favor of any forced or hot-house development, I believe that with the gradual elevation of the standard of education among the people, and with the growth of the foreign community, the institution will yet become all that was ever anticipated by those who procured its charter from the Government.

It is for us to plant the seed and watch the germ; it will be for others hereafter to reap the fruit and to sit under the shadow of the stately tree. All similar institutions have had to pass through a period of obscurity and poverty, and to encounter misrepresentation and prejudice and contempt. I have no fears but that this College will live down obloquy and hostility, and that the unreasonable and inveterate prejudices which have been handed down from a former generation will ere long be forgotten by all except the curious antiquarian. Indeed this is one of the objects which this College is destined to accomplish, by giving a higher and more liberal as well as a more homogeneous and national character to the rising generation.

From the commencement of the school until the present time, two hundred and ninety pupils have been connected with it, of whom twenty have since graduated from Colleges in the United States. Eight are now preaching the Gospel, three are lawyers, two are physicians, while a large number are teaching, and others are engaged in business, agriculture or mechanics. A majority of all our alumni who have entered American Colleges have taken high honors, twice carrying off the valedictory at Williams College; not to mention numerous lesser prizes, both there and at Yale, which have been won by the "cannibals."

We have also a right to be proud that during the late terrible war in the United States, so many of our former fellow pupils were ready to

take their lives in their hands, and to face death in defense of a holy cause. They all entered the army as volunteers, and they nobly did their part in the bloodiest fighting of the war, at Cedar Mountain, on the blood stained heights of Fredericksburg, at Chancellorsville, in the great crisis of the war at Gettysburg, in front of Richmond, at Murfreesboro, and in the famous "march through Georgia." One of them, who voluntarily left the Theological Seminary to shoulder his musket as a private in the ranks, is now engaged in a bloodless warfare, in which the weapons are "not carnal but spiritual." Others will carry honorable scars the rest of their lives, and one has joined "the noble army of martyrs." For I cannot forbear to mention the name of Lieutenant Joseph C. Forbes, who fell in the front of Sherman's army by the bullet of a rebel sharp-shooter at Dallas, Georgia. No more gallant or knightly young soldier gave his life for that cause. He has "rested from his labors," and "his works shall follow him."

It has been made a subject of complaint that so many who have gone from us to complete their education in the United States have not returned to us. The same complaint was made of Harvard University in early times. During the first eighteen years of its existence, out of twenty graduates twelve had gone to Europe, and eleven never returned. We can show a better record. An examination of the facts will show that the great majority of those who have gone hence to the United States have returned, and that ultimately nearly all will do so. The higher the standard of instruction here is raised, the more will this be the case.

Still it admits of a doubt whether we, the alumni of this institution, have done all that might justly be expected of us for that sacred cause with which the College is so closely connected. In 1836 President Hopkins was able to say of Williams College, that one-third of all its graduates had entered the Christian ministry. I might plead that an almost equal proportion of those of our pupils who have received a full collegiate education have entered the ministry, but I am compelled in candor to admit that more might justly be expected of us. By our very birth and education here we are brought into contact with the grandest reformatory movement of modern times, I mean the missionary enterprise, and we have before our eyes its glorious results on these Islands. At the

same time the calls which this cause makes upon us are great. This nation is passing through a critical transition period, the result of which will be anxiously watched by the Christian public, while the fields to the westward are white to the harvest. It has been said, and not without reason, that "Oahu College will have been a failure, if education on the Islands should suffer from want of teachers." The same thing might be said of other departments of labor, and if true religion should fall into decay here, and this nation retrograde in piety, intelligence and industry, it will not be easy for us to wash our hands of the reproach.

But we hope that the contrary may be the case, and that this College, standing as it should, at the head of the educational institutions of the country, will furnish men who will act well their part as teachers, as professional men, and in every other honorable and useful calling. Its influence will be felt not only here, but on the isles to the westward, and will even extend to the neighboring continents.

It will stand like a light-house planted in the midst of the North Pacific. The moss of time may gather on it, the raging waves may break against its sides, and the winds may beat upon it, but in vain, for it is founded upon a rock. And its light will never fail. One hand that kindles it may fail, but another will take its place, and its light will shine on with steadily increasing splendor.

It is not extravagant to anticipate that in place of this modest school, stately edifices may rise, that ample libraries and cabinets may be gathered here, that here the telescope may reveal new secrets in the heavens, and that generation after generation may go forth from hence to wage the warfare of principles, and to form a closer link

"Betwixt us and the ~~growing~~ race
Of those that eye to eye shall look
On knowledge; under whose command
Is earth and earth's, and in their hand
Is Nature like an open book."

Crowning

Here let me say that the time perhaps has come for this institution to take a new step in advance. It is to be hoped that ere long a new effort will be made to complete the endowment, and that the much talked of scientific professorship will become an accomplished fact. An increase of our library is also much needed, and a separate fire-proof library building should be erected within the next few years.

The questions which will arise as to the kind of College required here, should be determined by reference to the circumstances and wants of the country. We should not servilely copy either the American or English colleges, or the German gymnasia, or any other foreign models, and yet we should be ready to profit by the experience of each. With a wise forethought for the future, and with *Excelsior* for our motto, we should aim at supplying actual wants as they arise. Let us then briefly consider some of the requirements of our future College. It should provide as far as practicable for the requirements of a business education, as is done by the so-called "Commercial Colleges." The theory and practice of book-keeping, and the nature of commerce and commercial law, should be taught to those who desire it.

Again, the scientific branches should be more prominent than is ordinarily the case in similar institutions, and to this end a scientific professorship is greatly needed. To say nothing of their practical bearing on agriculture, manufacture and the arts, there are few regions more interesting to the naturalist, or where there is more opportunity for original research and discovery than the Pacific Ocean. At the same time these Islands constitute the best centre or base of operations from which to explore this ocean. In a scientific point of view, they have been as yet but superficially explored, and they are no doubt destined to throw much light hereafter on questions of the highest interest and importance.

Besides, we value such studies for their intrinsic worth, and their influence on the mind and character. With Ruskin I would honor astronomy more because it reveals to us the system of the universe and lifts the soul to the heavens, than because it is useful in navigation; geology, because it reveals lost creations and throws new light on the past history of our globe rather than because it guides us to veins of silver and beds of coal; and chemistry more for the insight which it gives us into the mysterious structure and changes of matter than for its aid in dyeing cloth and refining sugar. Yes, while we value this knowledge because it is power, because it gives man the mastery over nature, and enables him to conquer time and space, we honor it still more for its own sake, and because it leads us "through Nature up to Nature's God."

• For similar reasons the study of language in general, and of the ancient classics in particular, should hold a prominent place in any liberal

course of education. Words are *things*, not merely the symbols but also the instruments and almost the necessary condition of thought. If "the highest study of mankind is man," then the study of language, which reveals the inmost workings of the mind, and in which are reflected the character and the past history of the races that speak it, must be ranked with the highest of intellectual pursuits. The strong tendency in the present age to decry such studies as unpractical, and the prejudices against them which prevail especially in a new country, ~~when~~ the minds of men are necessarily absorbed in material pursuits, must be my apology for discussing this subject somewhat at length.

In ~~this~~ place, the study of the English language in the scientific spirit of modern philology, is becoming appreciated more and more as an element of liberal scholarship. By this I mean not only the thorough grammatical analysis of the English language as it now is, but also the systematic study of our ancient mother-tongue, the Anglo-Saxon, and of the old English authors from Chaucer's "well of English undefiled" down to the great authors of the seventeenth century, together with a critical examination of some of the masterpieces of English literature, that the pupil may understand wherein their power and beauty consist.

Now it was a saying of Goethe's that "he who is acquainted with no foreign tongue, knows nothing of his own." Although this is certainly too sweeping a statement, yet it contains a good deal of truth. Professor G. P. Marsh says: "While the study of the Anglo-Saxon and old English promises the most abundant harvest of information with respect to the etymology of modern English, yet we must turn to the languages and literature of Greece and Rome as the great source of all scientific and grammatical instruction."

The first reason then for the study of the so-called dead languages, is that thereby we are enabled, as Goethe says, to know our own. About one-third of the vocabulary of the English language is derived from the Latin, besides almost all the technical nomenclature of the modern sciences. And every scholar knows how much more life and meaning these words will contain to one who understands the languages from which they are derived. Latin is also the root from which have sprung all the languages of the south of Europe, so that nine-tenths of the Italian vocabulary and a somewhat smaller proportion of the Spanish and

where
the first

French is borrowed directly from it. It is the master key which unlocks all the difficulties of those languages, and opens their literary treasures to the scholar.

But the insight which it gives into the meaning and history of words is but a small part of the aid which it affords us in *knowing* our own language in the proper sense of the term. For we cannot gain a complete idea of Grammar as a science, or of the general structure of language, without studying some tongue, which like the Latin exhibits these principles in a tangible and visible shape by means of its inflections. There has never been any machine invented for teaching the principles of general grammar equal to the Latin language. No modern language can for a moment be compared with it in this respect. Hence it has become "the general standard with which to compare the grammar of other languages, and the medium through which all the nations of Christendom have become acquainted with the structure and philosophy of their own."

Furthermore, when the student has mastered the grammatical machinery of these languages, he enters upon the higher departments of criticism and rhetoric, he learns to weigh probabilities, to draw nice distinctions, and is thus trained to accuracy of thought and expression. As Jelf, the Greek grammarian, remarks, "the connection between thought and speech is from the very nature and relation of each so intimate that it is impossible but that as a person makes himself better acquainted with the proportions, so to speak, of language, he makes himself more master of the mysteries of human thought in general, and of the tone and feelings of the nation or man whose inmost mind he thus reads in the forms and idioms of their speech."

In doing this the mind receives a discipline quite different from that which is imparted by the study of the exact sciences, and equally, if not more valuable. I need not argue before this audience that the development and exercise of the mind are more important than the mere acquisition of facts. Sir William Hamilton declared "that the comparative utility of a study is not to be *principally* estimated by the complement of truths which it may communicate, but by the degree in which it determines our higher capacities to action." It is then as the most complete course of *mental gymnastics*, that I would vindicate the pre-eminent utility of these studies.

Hence the very difficulty of the ancient languages is an advantage, as is also their comparative strangeness and remoteness from us in habits of thought. For while the student gradually works himself into the sentiment and mode of expression of the ancient world, by this very act he receives a mental expansion and breadth of view which he could not have gained from the study of any modern language. In studying a modern author, the very rapidity with which we pass from point to point prevents us from thoroughly seizing and retaining the scenes and events as they pass before us. When we have gone through, there remains too often but a faint and shadowy outline, and even this outline is imperfectly retained. So in regard to style, we may linger a moment over a passage peculiarly pointed and impressive, but we are too much in a hurry to thoroughly understand in what its excellence consists. But while the student is laboriously employed in taking to pieces and reconstructing some master-piece from Sophocles or Demosthenes, he is sometimes obliged to spend as much time over a single page as over a whole oration or drama in his mother-tongue, and thus, as Beneke, a German writer on education, expresses it, "the whole matter and manner of the author are thoroughly assimilated in a way most conducive to a healthy reproduction on the part of the receiver, and to a free development of the higher powers of reflection on the phenomena of the ancient intellectual world."

These are advantages which belong to the study of the ancient classics simply as products of mind, and not as models of *art*. But on further examination we find that these works are absolutely unrivaled as models of beauty and correctness in art, and that nothing exists equal to them as a means of forming the literary taste of the student, and of teaching him how to distinguish genuine gold from tinsel and bombast. The same genius which turned every piece of marble that has been so much as touched by a Greek chisel into a precious stone, created also that splendid literature, "from which," as Macaulay said, "have sprung all the wisdom, the freedom and the glory of the western world."

For the whole intellectual cultivation of modern Europe is essentially Grecian. Roman literature, with few exceptions, was but an echo of Grecian, and the same is true, but in a less degree, of many of our modern authors. In fact, a great part of the beauty and significance of the

master-pieces of English literature is lost to one unacquainted with the ancient classics. The poetry of Dante and Milton is saturated with ancient learning, and as we approach nearer to our own times, we owe to the same influence the most exquisite touches of a Gray, a Shelley or a Tennyson.

Although in the inductive sciences we have advanced much farther than the great thinkers of antiquity, it ill becomes the pigmy to despise the giant on whose shoulders he is standing. Says Sir William Hamilton: "Every *learner* in science is now familiar with more truths than Aristotle or Plato ever dreamed of; yet compared with the Stagyrte or the Athenian, how few among our *masters* of modern science rank higher than intellectual barbarians!"

There is another benefit derived from these studies which it is not so easy to describe. In studying ancient literature not only do we ascend to the fountain-head from which Poetry and Eloquence and Philosophy have flowed down to our own age and ages yet to come, but we become acquainted with another world than the present, with another and a different civilization, and we are enabled to measure all that the human mind could achieve without the aid of a Divine Revelation.

For any one then who wishes to plant himself on the *summit* of intellectual cultivation, an initiation into ancient literature is absolutely indispensable. Only when so initiated (to borrow a thought of Beneke) is he in a condition to survey comprehensively and to see profoundly into what human nature could achieve by the aid of ancient learning alone, only then is the scholar enabled to extend his view beyond the narrow horizon which encompasses him, and to distinguish that which is merely local and temporary from that which is of universal significance. And it is this *extent* of vision alone which entitles him to say that he is educated in the highest and complete sense of that word.

Again, these studies form a bond of union between the educated men of the world, uniting them as if by the tie of a social Free Masonry in the great "republic of letters." Over this intellectual realm the imperial sway of Athens has lasted two thousand years, and yet shows no signs of decay. A hundred years hence what book of science, however eminent now, will be read except as a relic of the past? But transitory as the books of physical science will surely be, how will it be with the

great classic authors? Will Homer's mighty epic cease to be read or admired? Will not Virgil still be listened to, as he sings the story of the sack of Troy, or paints the tragic fate of Dido, or relates the birth of Rome? "The beautiful can never die." Truly has Macaulay asserted of Athens, that "her influence and her glory will still survive,—fresh in eternal youth, exempt from mutability and decay, immortal as the intellectual principle from which they derive their origin, and over which they exercise their control."

The experience of the most eminent educators in Europe has fully justified these views in regard to the value of classical studies. There the experiment has been fully tried, and the result has been against the "Realists." Instead of declining, these studies are now pursued with new freshness and vigor, and the science of language is shedding an unexpected light upon the past history of races, and even upon the question of the primeval unity of mankind.

There is a period in life when the study of language is peculiarly adapted to the mind, when it has advanced beyond the elementary branches, but is not mature enough to do justice to scientific studies. In fact it is often the case that those who pursue classical studies acquire a mental power and accuracy which enable them to outstrip their rivals on their own chosen ground. Let not those decry the classics who owe to these very studies their ability to do so.

Call the roll of British statesmen from Pitt and Canning to Derby and Gladstone, and you will find that their university career generally foreshadowed their future greatness, and that several of them were "first of their year" at Oxford or Cambridge. Or take the great leaders of modern thought, the foremost men in all the highest departments of knowledge, and see if most of them are not men of classical culture.

Far be it from us, however, to prescribe one unvarying course for all capacities and temperaments. Nor let me be understood as undervaluing the importance of the mathematics or of physical education, because I am obliged to pass over them on this occasion. On the contrary, let it be our aim to present the different sciences as a connected system, so as to produce a symmetrical and well-balanced development of the mind. Let it be our aim to make independent thinkers and not mere puppets, scholars and not pedants, and to accustom young men, in the words of

Horace, "*Nullius addictus jurare in verba magistri*," i. e., "to swear a blind allegiance to no master."

Above all, may we ever remember that the most important object in education is the formation of a pure and noble Christian character. The intellectual deficiency of a college education may be afterwards remedied in a great degree, but the loss of this golden period in the culture of the heart can never be retrieved. It should be our aim to labor for immortality, and not for time. Well may we adopt the principle of the motto of Harvard University, "*Christo et ecclesiae*," "For Christ and the church." It is to advance His cause on these Islands that this institution has been founded, and if for conducting it on these principles, the epithets "Puritan" or "sectarian" shall be applied to us, we shall esteem it an honor rather than a reproach. "*Invidiam virtute partam, gloriam, non invidiam puto*."

Let it be our prayer that during the coming twenty-five years, more of the talent and scholarship which shall go forth from this College may be consecrated to Christ than ever before, and that every student who leaves these halls may feel that his Divine Master has some special work for him to do in his vineyard.

Friends and alumni of Punahou, we must soon part. When the lapse of another quarter century shall summon us together again, many will have dropped out of our ranks in the battle of life, and when the time shall come for the centennial celebration in 1941, probably none of us will answer to the call. Our earthly work will have been done. Let us then be up and doing. Let us build up this College as one of the grand instrumentalities through which we can work for the highest good of mankind. And when we shall have passed away, may our children and our children's children assemble here to rejoice together in the growing prosperity of this institution, and to lay their grateful honors at the feet of Alma Mater.

A. F. Judd, Esq., then read the following

HISTORICAL ESSAY.

The task of the historian is a difficult one; even when in his cloister surrounded by ponderous tomes and manuscripts for ready reference, he

has before him the materials for his compilation, but in our case, in attempting a brief history of Punahou, the task is even more difficult, for we have only the uncertain and contradictory voices of tradition and memory for our guidance. Neither Dibble or Jarves, our ablest historians, make any mention of this spot, because barren of incident at the period when they wrote, and Bingham, the Mission's historian, passes Punahou by with six lines of comment.

But Punahou has a history, though yet unwritten. As to the origin of the name, which means "the new spring," the following is the authentic tradition: In the most ancient times a venerable couple lived near the present spring. It was a time of famine and drought, and the people were obliged to go to the mountains and get *ti* root and *pi-a* (a wild yam) and roast them for food, and they had to go to Mooilili to fill their *hue-wais* with drinking water. After talking over their troubles one night, they slept, and the old lady had a dream. In her dream a man appeared to her and talked with her about her distress, and she complained bitterly to him about their having to go so far for water, upon which he said, "*He wai no!*" ("There is water!") and told her that below the stump of an old *hala* (Pandanus) tree near by there was water. She awoke her husband and told him the dream, but he only laughed at her. The next night he had a similar dream. The apparition told him to go to the sea and get some fish, *amaama* or mullet, and roast them and eat them and then to pull up the old *hala* tree by the roots. He awoke, and lo! it was also a dream. But so strong was the impression on him, that in the morning he set off to execute the directions he had received, caught, cooked and ate the fish, and pulled up the tree, and as he did so, water oozed out from beneath. He dug out the place, and it formed the inner or smaller spring.

When Kamehameha the Great conquered Oahu in 1794 he gave Punahou, Moanalua and other lands to Kameeiamoku, the father of Hoapili. This Kameeiamoku was one of Kamehameha's warrior chieftains, and was conspicuous in his tour of conquest all over the group, but more celebrated in history as the leader of the mob which massacred the crew of the sloop to which Isaac Davis belonged. This sloop was a tender to the "Eleanor," commanded by Captain Metcalf, John Young being one of the seamen. The crew had committed a wholesale and hor-

rible massacre upon the natives at Oloalu, Maui, the year previous, and their own destruction, by the first *konohiki* of Punahou under the Kamehameha dynasty, was the legitimate revenge of a heathen warrior. Kameeiamoku died in 1802, and the land descended to his son Hoapili, the *punahale*, or most intimate companion of Kamehameha I., who alone knew the place where the bones of the great King were concealed, though, in these days of light, popular opinion has made them as common and as plenty as some of the saints' relics of the Roman Catholic Church. Hoapili lived at Punahou, just above Martha Pohopu's present house. Kamehameha was then living at Waikiki, but he and the chiefs were wont frequently to come up to this beautiful spot for the purpose of drinking from the new spring and bathing in its limpid waters.

Hoapili gave Punahou to his daughter Liliha, who married Governor Boki, and on his return from England with the bodies of Liholiho and Kamamalu, he frequently resided there. In 1829, just before starting on his mad and fatal sandal-wood expedition which promised to relieve his broken fortunes, Boki gave Punahou to Mr. Bingham, but by the advice of the good Regent Kaahumanu, Mr. Bingham made her *konohiki* under him, either lest Liliha in a capricious mood should in Hawaiian style demand back her husband's gift, or lest Boki on his return with his deeply laden argosies should himself revoke his verbal conveyance. But Boki never returned, and Kaahumanu's name overawed Liliha, and Punahou has been held from that time to the present, a period of thirty-seven years, in the interest of Evangelical religion.

In 1830, the "big rock" was set up near the site of the present lower gate, but about twenty-five feet west of it. This rock was a curiosity—about twelve feet high, and weighing several tons, and of the shape of a mammoth *kalo*. Often have I climbed to its top and eaten my lunch from my tin-pail thereon, and to my childish imagination it seemed as high as a church-tower. This rock exists no longer in its former proportions, but has been broken up by blasts and hammers, and has contributed largely to the new wall enclosing the lot below the lower gate. This piece of *vandalism* was perpetrated some time in 1856 or 1857, but the name of the guilty author has baffled all our enquiries, nor do we wish to know his name, for let not the fate of him who, for notoriety, set fire to the temple of Ephesus be his, and let his name be unknown to history.

The history of the moving of this rock is as follows: In 1830, Kaahumanu asked Kuakini to fence in her land at Manoa. He called out all the people, and to the Hulumanu under Kauikeaouli, Kamehameha III., was assigned the building of the part of the wall near the present lower gate. This big rock was exhumed from its bed, at the side of the road leading to Manoa Valley, opposite the upper corner of the present upper stone wall, and rolled upon a framework of ship's spars. Kauikeaouli seated himself upon the apex of the stone, and gave the word of command, and stone, King, and all, were raised upon the shoulders of the Hulumanu, numerous as ants tugging at a kernel of corn, and carried down to its place. It was intended to form one side of a gateway in a line of wall to keep cattle and horses from trespassing on the cultivated lands above, and a smaller stone was placed opposite to it by Governor Adams.

Mr. Bingham, in 1831, built the "old house," between the east wing and the bathing pond, of adobies. It stood about thirty years, but for the last twenty years it has been used as a barn and a dwelling house for servants. The *mauka* wall was erected under the supervision of Mrs. Bingham, and while she was thus actively engaged, Mr. Bingham would seek a cool and shady retirement at Kaahumanu's house, near the head of Manoa Valley, and work upon his translation of the Bible, returning at night to Punahou.

In 1836 Mr. E. O. Hall, assisted by Mr. Dimond, built the wall, from the big rock, up the west side, along the road, living at Punahou while carrying on this work; and tradition informs us that Mrs. Hall and Mrs. Dimond made numerous pairs of gloves to save their hands while laying up the wall. The *hoahanau*, or church-members, built the south-east side, probably under Mr. Bingham's supervision. Mr. Rice built the wall around the upper pasture, surrounding Rocky Hill, and Mr. Spooner the wall enclosing the lower pasture. Mr. Rice also has the credit of greatly enlarging and digging out the famous "bathing pond," though it existed in Mr. Bingham's time, as Hiram Bingham, Jr., testifies. This pond the regular boarders, or "Punahou boys," were entitled to bathe in at noon, and after they had completed their ablutions, and its waters had become nicely stirred up, the "Honolulu boys" were privileged to use it, the "Punahou boys" then going to din-

ner. The size of this pond I cannot give, but some idea of its capacity may be drawn from the fact that it was a feat talked of for many a day when James Chamberlain succeeded in diving its length and back again with his head under water, and not breathing. The fish-pond between the spring and the bathing-pond was in a flourishing condition in Bingham's time, but declined after the school was founded. Mr. Rice had the fish removed to a *kalo* patch some distance below, from whence many of the fish were stolen, and the rest died. The *kalo* of Punahou was in high repute in former times, but of late it has the credit of being *loliloli*. We may here remark that all the water for these *kalo* patches and ponds, as well as for irrigating the College grounds, comes from the spring.

In Mr. Bingham's time the main part of Punahou was planted with sugar-cane by Mrs. Bingham, with the aid of the female church-members. His idea was to make Punahou the parsonage, and to support himself and wife from the profits of this cane-field, selling the cane to the sugar-mills, one of which was in Honolulu, just below the present Theatre, the first sugar-mill established on these Islands. The other was in Manoa Valley, owned by an Englishman by the name of Wilkinson; but he made rum also, and Kaahumanu's consistent hostility to rum caused his failure, and also the failure of sugar-cane culture at Punahou.

In 1830 the Rev. Reuben Tinker, while riding towards Manoa Valley, pointing to Punahou, remarked to Dr. Baldwin, his companion, "That, sir, is the site of the future College." These words were prophetic, for Mr. and Mrs. Bingham left the Islands in August, 1840, but prior to this, Mr. Bingham had dedicated Punahou for the use of the Mission school. This act of pure and princely generosity cannot be too highly commended.

In the early part of 1841 the site of the present main structure was prepared and the cellar dug by Dr. Judd, and the buildings erected of adobe. The original plan was to have the courts enclosed on the seaward side also, thus forming a double quadrangle, which in our climate would have been insufferable.

The school opened on the 11th of July, 1841, with an attendance of thirty-four pupils, solely children of missionaries. Its Principal was the Rev. D. Dole, who remained in charge from 1844 until 1854, and continued there as Professor of Languages from 1854 until 1857, and

who was assisted by Miss Marcia Smith until her departure for the United States, in 1852, and by Mrs. Dole until her death in 1844, and by Mrs. Charlotte Dole from 1846 until their removal to Kauai. In 1844 Mr. W. H. Rice was placed at Punahou as Superintendent and Teacher, Mrs. Rice also teaching several branches. They also removed to Kauai in 1854.

In 1856, Oahu College was founded under the Presidency of Rev. E. G. Beckwith, A. M., the pupils from the Royal School, of whom he had been the instructor, mostly removing thither. Mr. Beckwith resigned in November, 1859, and in November, 1860, Rev. C. T. Mills succeeded to the Presidential chair, the Rev. E. Corwin being "Acting President" in the interim—though his was not a mere acting commission, as the lessons in Bible history and the description of Babylon remind us. In 1858, W. D. Alexander, A. M., an early alumnus of Punahou, and graduate of Yale, commenced his duties as Greek Professor. In July, 1864, he was elected Acting President, and in 1865 was elected to his present position as President, which may he long continue to enjoy.

Since the foundation of the College, the following lady teachers have had employment in various branches: Mrs. Kinney (now deceased,) Miss M. J. Chamberlain, Miss Bixby, Miss Coan, and Miss Emily Alexander; and the following gentlemen have also occupied various professorships at Oahu College during the same period, not to mention various temporary teachers in French, Drawing, Music and Analysis, both alumni of the College and others: Robert C. Haskell, of Yale; William White, of Williams; W. T. Brigham, of Harvard, and Major Hasslocher, of some French Military School, I believe.

In October, 1865, Mr. and Mrs. E. P. Church assumed the important and difficult trust of Superintendents and Teachers, which we hope will prove as pleasant to them as it is satisfactory to the public.

The total number of pupils under Mr. Dole's administration was 122. The greatest number in any one year was in 1858, when there were 77. In 1861 there were 76 pupils, and in the year just closed 51.

Total number of pupils during twenty-five years.....	290
Number of deaths, as far as known.....	20
Leaving alumni alive	270

Of the alumni of this institution there have graduated at Yale, 7; at Williams, 9; at Harvard, 1; at Washington, Pa., 1; at Oakland, Cal., 1; at Miami University, 1; and there are 4 now in Eastern Colleges. Besides these there have taken partial and scientific courses at various Eastern Colleges, 9. Grand total, 33.

In 1853, the present commodious College Hall was built of stone drawn from Rocky Hill. For some time previous to its erection the stones, in chaotic confusion, were piled where the building now stands; and among these stones, and the bushes that grew over them, the "Honolulu boys," under a military organization, armed with cross-bows, and commanded by W. N. Armstrong, now of Wall Street, New York, were wont to build their dens and castles of retreat, and eat their lunches, indulging the while the undisturbed fancy that they were really a set of bandits. A copy of Captain Kidd, surreptitiously circulated amongst them, served to help their imagination.

And here we are reminded of the deer, whose tragic deeds and speedy death thereafter are elsewhere detailed; of the famous goat wars of those early days; of Miss Smith's renowned cat; of the annual processions of Chinese to the sepulchres of their friends, which whitened monuments once stood on Punahou grounds, and many other boyish *memorabilia*, which can not even here be recounted. The spasmodic efforts of the boys to cultivate the sides of Rocky Hill, which however proved a failure from want of water, must not escape allusion.

While speaking of improvements made on these grounds, so admirably adapted by nature to a picturesque laying out, as well as to the practical uses of the institution, I must not omit the octagonal building erected as a residence in 1859 by Mr. Beckwith—a form of building certainly very mathematical. Its architectural and practical advantages we leave to the occupants to judge of for themselves.

The original school-room adjoined the dining-room, occupying the remainder of the building which divides the two courts. This was used until the building of the present hall, except in the year 1847-'48, during which the upper story of the north stone building was temporarily occupied. Since the completion of the hall, the recitations have been held in the different rooms, as at present.

There belonged in former times, as an appurtenance to the land known

as Kapunahou, a valuable tract of salt-ponds, on the sea-side to the eastward of Honolulu harbor, called Kukuluaeo, and including an area of seventy-seven acres. At the time of the settlement of land claims before the Land Commission, application was made for it by the successor of Mr. Bingham in the pastorate of Kawaiahao Church—he believing it to be a glebe land for the support of that church. His claim was resisted by the then Principal of Punahou School, but without success, and a Royal Patent was issued, severing it from Punahou estate, and awarding it to the applicant as his private property.

Of endowments I can here say but little, save to mention that besides Mr. Bingham, the American Board, the Hawaiian Government, and generous citizens both of these Islands and the United States, have been the principal donors. It is to be hoped the system of scholarships, so nobly initiated, may be the means of largely adding to the funds of the institution.

A Historical Essay like the present, should not omit boyish exploits in rambling; nor the famous expedition to Hawaii, in the schooner "Kinoole," to visit the great eruption of 1859. Nor should we, but for lack of time, omit to mention the manuscript periodicals, edited at various times by scholars of Punahou; but hoping that our friend who succeeds us this evening will make up such deficiencies, we bring this essay to a close, and ask meanwhile the indulgence of the friends of the institution towards this effort to perpetuate its history; and if errors have been detected, they have arisen from the difficulty of obtaining and verifying facts, and the uncertainty always attendant upon mere personal recollections.

The following sketch of school-day reminiscences was then read by Miss Martha A. Chamberlain:

It is a fact well known in Geology that the formation of the earth's surface has been by periods, and these various formations are marked as "strata." The same figure may be applied to all colleges or literary institutions. They are formed by periods, and it is only after they have attained some age, that it becomes interesting to plunge into the past, and bring up the records of the different strata.

Presuming on this well-known fact, the present worthy President of

Oahu College (and one of its alumni) has been looking around among the "primary rocks" of this institution, and has requested us among others, to prepare some "reminiscences of the Dole period," as that will claim precedence to-night in this meeting of alumni and alumnae.

Our remembrances of Punahou extend back to the days when waving fields of sugar-cane covered the whole extent of the lately finished enclosure, and when a wagon load of children deemed it the very summit of happiness to be driven out to Punahou, and expressed their uncontrollable emotions at the prospect of the sugar-cane so enthusiastically, as to call forth the remark from the grave father who was driving, "Surely Punahou is the land of Beulah to the children!" a remark which our young brain pondered over for many a long year, till the wonderful Pilgrim's Progress was unlocked for us, and the figure explained.

We remember indistinctly the consultations about having school at Punahou. We also remember the arrival of the first teachers, Rev. Daniel Dole, Mrs. Emily B. Dole, and Mr. and Mrs. Rice, all in their vigor and prime. We remember when the foundations of the court buildings were laid, and of skipping from beam to beam over the long extent, and sorrowfully wondering what would become of the young sugar-cane which was sprouting up from the roots where the clearing had been made for these buildings. Another "ratoon crop" is grinding now in the great mill of life. We hope its results may be marked "No. 1."

We well remember the discussions about planning the rooms, and the questions as to "batten doors," and closets or no closets; in which the women carried the day, and time has approved their wisdom and firmness; and to this day the boarders at Punahou may thank Miss Marcia Smith and Mrs. Emily Dole for their large comfortable closets and good-looking doors.

We remember the first day of school at Punahou. We used to walk up and down in those days, but on such a wonderful day as the opening, the wagon and Old Gray were driven up to carry books, slates, and children.

The first school-room was in the middle wing—a large room adjoining the dining-room. It is now divided into two, and occupied by the boarders. And here in this first school-room, were those very substantial, but singular looking desks, with seats on them before and desks be-

hind, which we all remember so well, and which, having done duty in these old halls for twenty-four years, are now superseded by more elegant modern inventions. But the time-honored old-fashioned ones have not ended their career of usefulness, and may now be seen, in the Wai-alua Female Seminary, as serviceable still, if not as *shiny* as they were that first day of school. A long desk with several compartments, and a low-backed bench behind it, was at the upper end of the room, and here the *wee* ones sat, while a closet at the same end had shelves for the dinner pails of the Honolulu children (as the day scholars were called.) In this closet some of the present men and women of the Islands were taught their A, B, C's, or first reading lessons.

The old play ground is still the play ground of to-day, and to-night as we look back, we can see the old set of boys playing ball there. Those boys are now ministers, missionaries, lawyers, doctors, generals, teachers, planters, farmers, and mechanics; many of them are fathers: and the wild, laughing girls who watched the games from the verandahs of the courts, taking sides with their favorites, and entering into the game with the deepest solicitude to have "their side beat," or who sometimes joined with them in the more lady-like game of "graces," keeping six hoops flying round the ring like magic, or who "jumped the ditch" with the boys, are now many of them the young wives and mothers of the land, and they seem to think as much of some of those boys as ever, though they have done jumping the ditch and playing ball.

The old spring is still bubbling up as in the days of yore. How delicious we thought that water then! though now that Nuuanu pours down its streams of greater pureness, we cannot call it *so* good as we did then. But the memories of the intermissions, and the walks to the spring, with the fun of wading afterwards in the big pond below, are as fresh as yesterday.

The *kuaunas** of the *kalo* patches cannot be to the girls of to-day, with their hoop skirts and heeled boots, what they were to the girls of 1842, who with their short dresses and bare feet, (for shoes and stockings were stripped off for the purpose,) ran across from *kuauna* to *kuauna*, gathering wealth of banana blossoms, and buds of the wild morning glory; getting sunburnt and freckled, but growing healthy withal.

The adventure with "the deer" is worthy of record here. Some per-

* Dividing ridges.

son had sent down from Columbia River a deer; and it seemed tame and gentle. It was sent to Punahou for keeping, and wandered at its own will up and down, none of us fearing or fleeing from it. One day a great excitement was caused, as one of these same bare-foot girls is brought into "the Honolulu girls' room," her face pale, and temples streaming with blood, and her dress half torn off of her. Tears of sympathy flow fast from the trembling group who gather round the sobbing, frightened child, and immense indignation and hatred against this same deer swell our hearts as we learn that on one of these *kuaunao*s our school-mate has had an encounter with the deer, who raced down upon her, partly in play, partly in earnest, butting her with his horns. With admirable presence of mind, she had lain down flat on her face on the narrow ridge, where she lay screaming for help, and quite at the mercy of the deer, until some native laborers came to her rescue. The doom of the deer was sealed from that hour. Before evening he was converted into venison, and the rare meat found its way into the larders of the different homes. But few of the indignant children would taste the "savory" meat. Like the water of Bethlehem which David poured upon the ground, we felt it had cost the "jeopardy of a life," therefore we "would not taste."

The "big rock" at the corner comes in here for passing notice. How large and tender a place it held in childhood's memories, we never knew till that old land-mark was destroyed. Great was our surprise and grief to find it had been blasted when the lower lot of Punahou was enclosed, and its venerable form forever lost. This piece of desecration has been traced to one of the later secular agents of the College (clearing the name and memory of our esteemed and loved teacher, Mr. Rice, from the only passing shadow which unwittingly was cast upon it.) Surely, had the one who blasted that rock, conceived the least idea of the reverence in which it was held by childish minds, the old rock on the corner would have retained its primeval stateliness to this day.

Thou old rock on the corner, in childhood's young day,
How oft did we wander in thy shadow to play;
How oft mount thy summit, the scene to survey,
And think thus to scale it, a feat for the day.

What legends and story, though silent of tongue,
Thy gray form and hoary, told to us so young;
What grave childish fancies were whispered to thee,
What sports and fantasies were joined in by thee.

Old rock on the corner, now rent into twain,
 No cement or mortar can join thee again ;
 A tear to thy memory we sadly will drop,
 Thy wonderful history old Time cannot stop.

Early memories would not be complete without mention of the mimosa and Mexican pea groves—the former below where the present school-house stands, and the latter on the present grounds of the President's dwelling. Here many an hour has been spent in chat or frolic ; and here, too, cluster holier, sacred memories. Here, when the Spirit's voice, with its low, powerful accents, had spoken to our souls, did we repair to weep and pray. Here, when Christ's love had been shed through our hearts, we met to praise and rejoice, and consecrate ourselves anew to His service. Sainted ones now in glory wept and prayed there ! The pea and mimosa groves are gone, but not the memory or results of those prayer meetings.

Hastily passing over the first years, memories of the composition days rise up. Thursday was the great day then. What funny dialogues we had ! What wonderful papers were the "Gazette" and "Critic !" Perhaps even now, among the "fossils" of this institution, may be found some of these old sheets ; but as the following piece of poetry was found among the "rejected" manuscripts, it will perhaps do to quote here for a joke :

"I thought that I would try to write
 Some verses of poetry very bright ;
 Poetry I never wrote before,
 And so you must not at it roar.

"I hear the editor is sick,
 So this piece of poetry I think I'll stick
 Within the "Gazette's" pages,
 And we will see how the editor rages."

The examinations and exhibitions of those days were less brilliant and striking, perhaps, than those of later years. They were, however, great days for us, and hearts palpitated quite as fast, and cheeks flushed quite as deep, as do those of the moderns.

One verse of a piece sung on one of these occasions, and composed by the first President of this institution, will bear quoting here, as a close to this chapter of reminiscences. It was sung to "Auld Lang Syne."

"Remembrance of companions dear,
 We in our hearts enshrine :
 Although no longer with us here,
 They live in auld lang syne.

So now we go from Punahou,
Nor will we once repine,
To leave behind what tasked the mind
In days of auld lang syne."

After singing the old College song, "Gaudeamus igitur," the company adjourned to the dining-hall, where the luxuries of the season had been liberally provided. A blessing having been asked by Rev. L. Smith, the collation was duly discussed until the Chairman of the evening requested the attention of the audience, and read the first regular toast, as follows :

OUR ALMA MATER.—May the tree which our fathers have planted here, continue to grow until its top shall reach unto heaven, and its branches unto the ends of the earth, and may its leaves be for the healing of the nations.

Upon this sentiment, the Chairman, Rev. A. O. Forbes, made the following remarks :

Ladies and Gentlemen :—It is with no ordinary feelings that I rise to respond in behalf of the celebrated lady whose name has been just now invoked. In the assembly gathered here this evening, it is as it should be. Our "Alma Mater" has evidently taken care that her family should not be a one-sided affair—*all boys*—but, as is meet, has provided that where the *sons* are, there shall also the *daughters* be gathered together. And, although she may not hold in her hands the "balance of trade," or of nations, we may freely accord to her the praise of a skillful balancing of beauty with intellect ; of manly honor and courage with gentle purity and graceful refinement.

As we come together this evening under the genial smiles of *our* "Alma Mater," Memory is busy with the past, and Hope stands looking into the future.

This institution, though comparatively young in years, is already old in story, and rich in experience. The site on which she stands is ground of ancient renown, and her courts look forth upon the classic plains and groves of Waikiki. Here she has stood for twenty-five years, an unostentatious, but not unsympathizing witness of changes which have succeeded each other with almost kaleidoscopic variety and rapidity. Yet has she constantly pursued the even tenor of her way, undeterred by difficulty, and undismayed by discouragement. Troop after troop of

gallant sons and noble daughters has she sent forth with her blessing into the battle of life, and wherever they go, they rise up to do her honor.

If the history of the past may give us faith in the future; if the circumstances of the present may inspire ardent emotions of joy and filial gratitude within our hearts—none the less may we remember that all she has been, all she now is, and all we hope and believe she will be, is owing to the noble old Puritan foundation on which her character and success is based.

"Fear God, honor the King," "Do good unto all men." Upright, uncompromising loyalty to God; honest, faithful loyalty to the Government under which we live; earnest, zealous loyalty to the highest welfare of man—these are grand old Puritan principles which might, with truthful propriety, be inscribed alike upon the walls of our "Alma Mater" and the sides of Plymouth Rock. So long as the name and the fame of the one shall live, so long let the deeds and the influence of the other be felt for truth and holiness and freedom upon Hawaiian shores, and wherever else her sons and daughters shall be seen and known.

God bless our "Alma Mater," the Oahu College! Let the light of her countenance continually grow brighter. Let her growth strengthen and increase till the heavens shall crown her for height, and the nations bless her for the fountain of light and life.

The second toast was then read, as follows:

THE HAWAIIAN GOVERNMENT, which wisely and generously contributed ten thousand dollars in lands towards the endowment of this institution.—Our country will find that even if "republics are ungrateful," colleges are not, and that sound learning and true loyalty go hand in hand.

This toast was responded to by L. McCully, Esq., in his usual felicitous manner, and we regret that we have not been able to obtain a report of his remarks on the occasion.

The third toast was as follows:

REV. HIRAM BINGHAM, SENIOR, one of the venerable pioneers of Christianity on these Islands, and the generous donor of the lands on which this College is founded. May he long be spared to witness the fruits of his princely donation, and may his memory be sacredly cherished as long as piety and learning shall be honored on these shores.

Rev. O. H. Gulick, who responded to this toast, paid an eloquent tribute to the character of those daring pioneers who first planted the standard of the Gospel on these shores. In concluding, he alluded to the vigorous and youthful old age which Mr. Bingham is enjoying, and said that it was enough to make even an antediluvian young to witness the good that had been accomplished by this institution.

The fourth regular toast was as follows :

REV. DANIEL DOLE, the honored founder of this institution.—“*Seras in coelum redeat,*” and may the evening of his days be brightened by the gratitude of his former pupils, and by seeing a rich harvest reaped from the good seed which he has sown in so many young hearts.

To this Mr. Dole responded briefly and happily, ascribing the success of the school to the superior character of the pupils whom he had had the good fortune to instruct.

The fifth regular toast was—

OUR BENEFACTORS IN THE UNITED STATES, whose generosity to an infant College on these distant isles, will be held in everlasting remembrance.—May they find by experience that “the liberal soul shall be made fat, and he that watereth others shall be watered himself.”

It was responded to by Mr. Damon in a humorous and characteristic speech, in which he alluded to the presence that evening of a daughter of ~~Colonel Williams, of Norwich~~, one of the chief donors to the endowment. *New London*

Owing to the lateness of the hour, the sixth regular toast was passed over. It was as follows :

OUR ALUMNI IN EASTERN COLLEGES.—By the high standing which they have maintained in the first Colleges of America, they have proved that the Anglo-Saxon race has not yet degenerated in this tropical clime.

The seventh regular toast was then read, as follows :

OUR ALUMNI IN THE WAR FOR THE UNION,” “*Coelum, non animum mutant, qui trans mare currunt.*”—It was here that they imbibed that love of liberty which led them voluntarily to face death in its defense.

To this the following response was made by J. P. Cooke, Esq. :

Mr. President, Ladies and Gentlemen :—I regret exceedingly that the duty of responding to this toast and sentiment should have been assigned to me. It would have been more appropriate, it seems to me, to have had the response to such a noble sentiment come from some one who has had a hand in crushing that wicked rebellion, who has passed through the dangers and toils of camp life, who is familiar with the whistlings of flying bullets, and has felt, it may be, the cold steel in his side.

War in any age, and in any country, is a terrible thing; but civil war, in the second half of the nineteenth century, in the most prosperous, peaceful and enlightened nation of the world, is a more terrible calamity. You are all acquainted with the cause and origin of that gigantic war which deluged our beloved country with blood, which cost her a martyred President, a million sons, countless treasures, the destruction of many of her most flourishing cities, and covered a large portion of her fair territory with desolation and ruin.

How was it that that fair land, so unused to the tramp of armies, so unacquainted with the weapons of war, so much engaged in peaceful pursuits, was so soon transformed into a warlike nation, possessing armies and navies surpassed by no nation in the world? Why this sudden appeal to arms? Why were those bloody battles fought, those victories won, those heroes slain, and that treasure spent? It was not to subdue a foreign foe, invading our beloved land. It was not to gain prestige, as a powerful nation, among those in Europe. It was, on the contrary, to maintain the principles of that Constitution which their forefathers, our forefathers, had intrusted to their care. It was to return into the Union those sister States which had seceded from them, and to perpetuate Republican institutions, which in the fall of America, were threatened with destruction. It was, moreover, to secure to the oppressed and enslaved, equality of right and freedom of speech, the birth-right of every child of the Creator. For what holier cause could the sons of the North and West, aye, the sons of Hawaii, too, have bled and died? And, now that the war has virtually closed, and four millions of slaves are set free, who regrets the money paid and the blood so freely shed?

But, Mr. President, I fear I shall lose sight of the subject and sentiment to which I am called upon to respond. It is of the *alumni in the war* that I am to speak, and not of the war. It is of the young men of American parents, born upon Hawaiian soil, educated in this institution,

who, from various reasons and motives, sought the land of their fathers, adopted the mother country, and, side by side with her sons, fought in the late battles for freedom—it is of them that I am to speak. They were and are your children. They are our brothers, and we are proud to own them as such. They entered the ranks of the army and navy, not because they had a taste for war and blood, not from motives of ambition to gain military honors and promotion, but from pure motives of patriotism and a sense of duty—a duty which they felt they owed the black man.

Bold, fearless and brave, they sought to engage in every prominent battle, and dared to seek out the thickest of the fight. These noble youth of Hawaii waited not to be drafted, but, at the call of the Chief Magistrate, they volunteered their services, and freely offered their lives upon their country's altar. I ask, where did these brave soldiers first imbibe their love for liberty? It was doubtless implanted in them in early life, in their own quiet homes. The same self sacrifice which their parents and our parents were called upon to make, in leaving homes, friends and country, voyaging over long and trackless oceans, that they might dwell among and civilize an ignorant and barbarous people, was infused into their children. Nor is this all. When able to leave their homes, these same young men were sent *here*, to this very institution, to be educated. As they had been guarded at home, so they were watched and cared for here. Able and pious teachers were provided for the institution, who devoted their best energies in training and instructing the youth placed under their charge. Their physical, intellectual and moral education were, here, equally developed.

How often has yonder hall re-echoed to the eloquence of these bold and fearless soldiers! With what earnestness were they there accustomed to raise their voices in behalf of the down-trodden and oppressed in America! They have since shown to us and to the world that the principles for which they were there willing to contend in debate, they were equally willing and zealous to defend upon the battle-field; nay more—some have even sealed their testimony with their own blood. No change of climate or country, though they had traversed oceans and continent, could shake their faith in Republican institutions, nor diminish their interest in the sacred cause for freedom. In their lives, as here exhibited, was verified the saying of one of Italy's most gifted poets, when, more

than two thousand years ago, he gave utterance to the following beautiful and truthful sentiment: "*Coelum, non animus mutant, qui trans mare currunt.*"

Who helped to guard the defenses of Washington and formed a portion of the world-renowned Army of the Potomac? Who assisted in the battles of Fredericksburg, Chancellorsville and Gettysburg, and drove the rebel invaders out of Pennsylvania? Who assisted Sheridan in that last and terrible contest for the possession of the Valley of the Shenandoah? Who fought in the bloody battles in and around Chattanooga, storming the enemy in his intrenchments, and dislodging him from a position regarded by him as impregnable? Who accompanied Sherman in his famous march through Georgia, capturing and holding many important cities belonging to the enemy? Who were among the first to enter the fortifications around Petersburg and Richmond? Who witnessed the final and crowning acts of the war, viz: the surrender of General Lee and of Johnson? I answer, the alumni of this institution. From the first bugle-blasts, which, resounding over mountains and valleys, prairies and continent, summoned the nation to arms, until the crushing of that wicked rebellion, through the whole period of three long and gloomy years, we challenge the world to show one act of cowardice, or any shrinking from duty, or any swindling of government property, on the part of any one of these gallant youth. Not among the ranks of the whole army could be found men more honest or brave. And, now that the war has closed, that the regiments and companies in which they served have been mustered out, and they have returned to the quiet walks of life, we are happy to learn that their military experience has not unfitted them, as citizens, to engage in the peaceful pursuits of the land.

Let us see to it, my friends, that their names are placed among the honored of this institution, and that a correct account be kept of all the battles in which they individually engaged, and the various promotions they received while in the military and naval service of their beloved mother country. No more appropriate place for such a record could be found.

But, Mr. President, my response would be incomplete, did I omit to make mention of those who, though they were unable to bear arms for their country, were willing to serve her in a more humble way. I refer to those who labored under the Christian and Sanitary Commissions.

These, too, were volunteers. They followed in the track of the army, not as stragglers, but as brothers of Mercy. They did special service upon the battle-field. Wherever they could find a helpless or wounded soldier, they were the first to provide for his wants. How many weak and fainting heroes have they saved from perishing on the field, by carrying them cups of cold water, or by dressing their wounds, till a surgeon could attend properly to them ! How many last loving, kind messages they have received from the dying, and conveyed them to the dear ones at home ! Nor was this all they did. While they were thus occupied with the physical wants of their patients, they failed not, when a favorable opportunity offered, to pour in words of consolation into their sick and sorrowing hearts, and endeavored to point them to Christ, the kind Physician, who is able and willing to save their souls.

Mr. President, I can not close my remarks here. Justice demands that I should make mention also of the *alumnae* in the war. Equally serviceable to their mother country were those *daughters* of Hawaii, who, denying themselves the comforts and privileges of living in Northern cities, transferred their abodes to Norfolk, Richmond and Charleston, (the very hot-beds of secession during the rebellion,) and under the protection of Northern arms, first taught the Freedmen to read and write. They are worthy of our esteem, and, if to love woman be not a sin, I may safely add, they are worthy of *our love*.

The eighth regular toast was then read, as follows :

OUR REPRESENTATIVES IN THE PULPIT, who have chosen the noblest of all professions.—May their number greatly increase, and may learning and religion, science and piety, be ever inseparably united in all who represent our Alma Mater.

It was responded to by C. J. Lyons, Esq., in the following words :

Yes, Mr. President, let us not only hope, but also pray, that their number may be greater. And this sentiment which you have proposed pertains to the most sacred part of our life, to the very life of our life. For this is the highest effort of which our human nature is capable, this of leading a soul to Christ, this of guiding a fellow-being to the glorious regions and the exalted joys of a celestial home. And to do it successfully requires not only the full exercise of all that is human in us, but also all of the divine nature and power that we limited and feeble beings can receive.

And no culture can be too elaborate, no efforts too costly, to fit one to do this work. Around the love of Christ as a centre, we can gather all our energies, can array all our powers, can call into exercise all our emotional as well as active nature, and become, in a word, perfect men for the service of God.

This institution ought to furnish such men, or at least do its full share in the education of such men. For the founders of it, some of whom I see here to-night, worn and gray-headed in their work, were men consecrated to the ministry of Christ. And when they met in the old school-house down there in Honolulu, and said among themselves, "What shall we do for our children?" it was because they wanted some of their boys to be ministers and missionaries for Christ. And they committed the school to one who was himself a consecrated man. And his prayers that we have heard here in this room where we now stand,—his faithful counsels which we received yonder in his study,—and the whole tenor of his life, were adapted to lead, steadily though unconsciously, in this direction toward a christianly active life.

Over in the end of that east wing is the room where, after the first revival in this school, we boys used to meet for prayer. Thither, from this door and that, with chair in hand, went one and another in the hallowed Sabbath evening twilight, and there we spoke the first words for Christ, and prayed our first public prayers. Ah, those sacred hours!—not even when we are wrapped in the dim mists of death shall their light be darkened, nor their precious memory perish.

But, Mr. President, our deepest feelings are spoken best in fewest words. You yourself know from experience how dear to the heart is the work of Christ, and can rejoice with us all, that, as has been stated here to-night, eight of us have devoted to it their life, their all. One in the fresh wild fields of Mongolia, where never before has our faith been preached,—one in the young, strong, stirring State of California,—and a third, away in Wisconsin;—these we would honor to-night. And of our brothers here in our own Hawaii, on this island and that, doing their Master's work, I can only allude to the one that should have been here to respond to this sentiment—to him whom the people love—to him who in the old stone church, by his soul-reaching voice sways the hearts of his hearers as the leaves are swayed in the breeze.

In conclusion, one word to these boys that are with us to-night. This

is a worthy work, an honorable calling. Don't be afraid of it, and let me say in plain language—Boys, don't be ashamed of Christ. And may this institution never, not for a day, be ashamed of Christ.

The ninth regular toast was—

THE LEGAL PROFESSION.—In the words of Hooker, "Of law, no less can be said than that her seat is the bosom of God, and her voice the harmony of the universe."

The following is the response of H. Thompson, Esq., to this toast, which unfortunately was omitted at his request, on account of the lateness of the hour :

It is with great diffidence that I rise, in behalf of the legal profession, to respond to the sentiment which has just been invoked. It is a sense however of my own unworthiness to fitly represent the profession, that possesses my mind, for of its dignity and importance I have never entertained a doubt. Permit me to say that it will not be among the least of the glories of this institution, if the instruction imparted here should be the means in future years of raising up men eminent in the law, or in the kindred pursuits of politics or diplomacy.

I regret that it is not my felicity to point out to you instances among our alumni of the successful practice of the law, which have been honored at length with the judicial ermine, or distinguished by brilliant forensic triumphs. The number of legal alumni has not been numerous, as I believe we are but four, and one of them but an aspirant, having not yet entered upon the practice of the profession. Only one out of our number can be said to have as yet attained to any dignity, or earned any honorable mention, and he is engaged in the practice of the profession in the business centre of the city of New York, where to merely maintain a footing and live by the profession, is the utmost that can be expected of any young man, thronged, as that metropolis is, with men of the finest talents and most cultivated minds.

The time has also been short. Jurisprudence is a plant of slow growth, but its honors, though late reaped, are long enduring. It is not until age has begun to silver the brow that the lawyer can hope to gather the fruits of his toils, or rest in any security of fame. But my mind is animated with hope for the future, that among the multitude of youths which will be sent forth by this institution, there will be some who will

take the position which, situated as we are in the highway of nations, midway between an old and a new civilization, Providence has evidently destined some of the sons of Hawaii to occupy in the field of international jurisprudence. That as arbitrator of the nations, Hawaii will crown the romantic interest which surrounds its early history and its unequalled progress in civilization with the more solid and lasting glory of the enlightened and impartial administration of justice.

The tenth and last toast was—

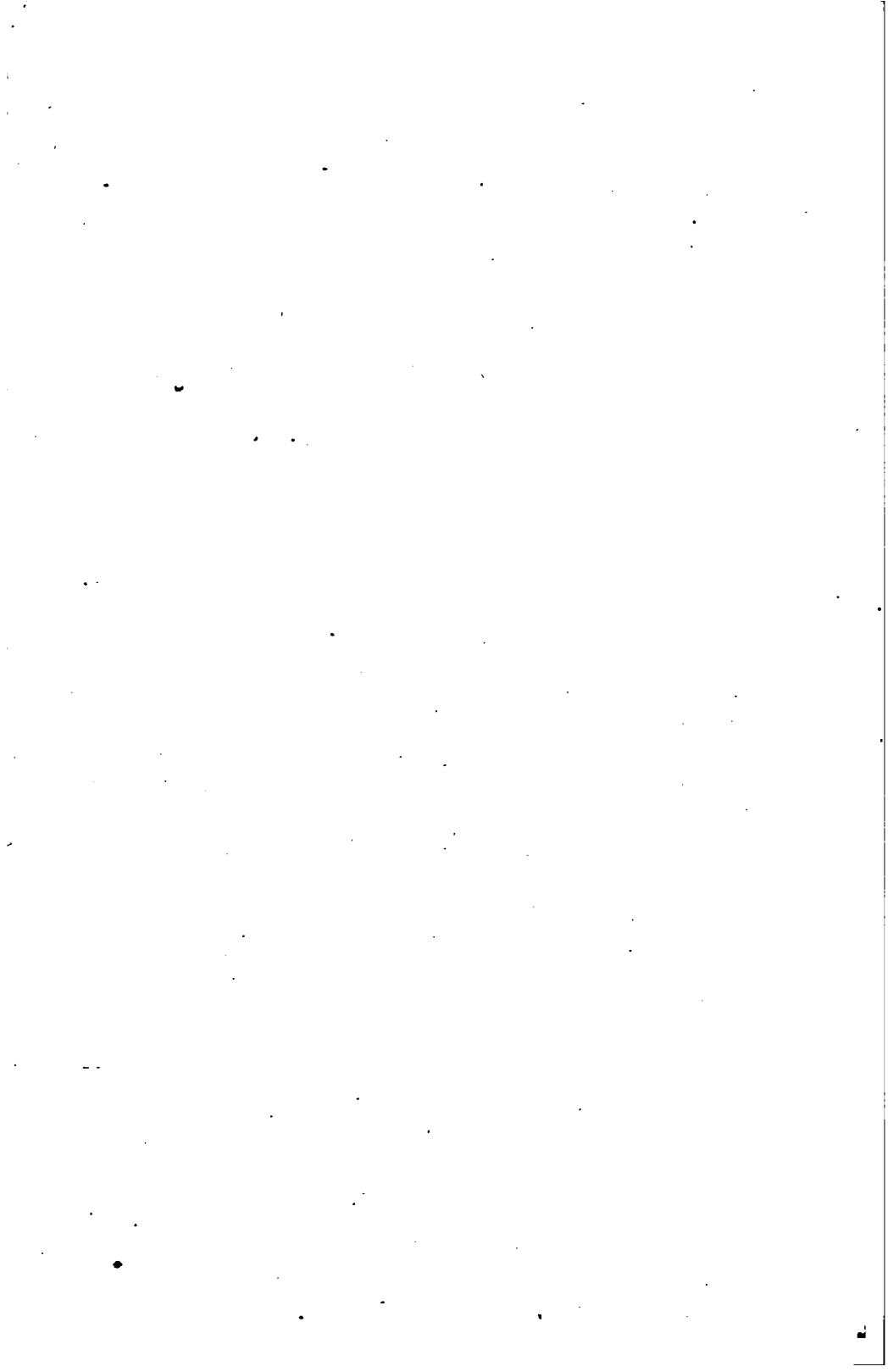
OUR DOCTORS, absent though not forgotten.—Like the good Samaritan, they have chosen as their profession to alleviate human suffering, to save human life, and to stand between the coming pestilence and its victims.

After singing, the exercises were closed with prayer by Rev. C. B. Andrews.

ERRATA AND OMISSIONS.

1. In the list of instructors, opposite the name of Mrs. Charlotte C. Dole, read 1845–1855.
2. On page 9th should have been inserted Lucy A. Houghton, 1862–1863.
3. The following gentlemen have given instruction in French in connection with the College: Dr. D. Frick, 1858; Em. Fenard, 1865; J. T. Doyen, 1866.



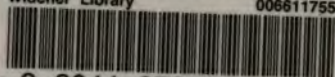


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